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a position quite as full of contradictions as is her position among the most civilized peoples."

One of the most curious facts (noticeable over a wide range of peoples) in the history of the priesthood is its *penchant* for certain things properly belonging to women. Says Hr. Jaekel (p. 81): "Everything that civilized man looks upon as peculiarly feminine clothing (including veils, fans, ornaments, etc.) appears frequently as priestly garb; and not alone Buddhist, Mohammedan, Armenian, Greek, Catholic, and Protestant clergy wear as their official dress a robe flowing about their heels." Many primitive peoples have the same or similar customs. The Gallic Druids wore gloves; long hair was in many lands and among many peoples associated with the priest; the priest of Cybele aped the woman's walk; certain Anglo-Saxon priests would ride mares only; with some peoples only those boys were selected for the priesthood who had a feminine cast of countenance; the priest is a "house-dweller," like woman; very often the priest lives on a vegetarian (*i. e.* a feminine) diet; in primitive law priest and woman are often associated.

Concerning woman's method of riding on horseback the author observes: "It does not seem (*i. e.* in the Middle Ages and subsequently) to have been regarded as improper for a lady to eschew the courtly side-position. A medal (A. D. 1223) of the consort of William I. of Holland shows the princess astride on horseback. The French Amazon of the 17th century, Phillis de la Tour, appears riding man-wise on a fashion-plate; and Queen Christina of Sweden made her entry into Rome in like manner" (p. 125).

Bride-purchase, as Hr. Jaekel points out, is by no means accompanied, as is very generally supposed, by a low estimate of woman. Where the marriage is often only a mere business matter, the wife is sometimes excellently treated and highly esteemed. Polygamy, also, has sometimes nothing to do with a low estimate of woman.

In spite of the fact that the author has relied upon the older rather than the most recent anthropological authorities for his data, these "comparative ethnological studies" are well worth reading. They treat the subjects in rather an original fashion, and some of the matter can hardly be found elsewhere.

Alexander F. Chamberlain.

DER URSPRUNG DES TOTEMISMUS. EIN BEITRAG ZUR MATERIALISTISCHEN GESCHICHTSTHEORIE. Von Dr. JULIUS PIKLER und Dr. FELIX SOMLÓ. Berlin: K. Hoffmann, rechtswissenschaftlicher Verlag. 1900. Pp. 36.

After pointing out that some phenomena (*exogamy, e. g.*) have nothing to do *per se* with totemism, Dr. Pikler holds that "the problem of totemism reduces itself to the three following questions: 1. Why do certain communities of primitive people name themselves after objects (animals mostly)? 2. Why do they reverence these objects to a degree that prevents the killing or eating of the living or edible among these things? 3. Why do they believe themselves to be descended from these objects?" The first of these facts is

the original one, and is, the authors think, a result of "writing" (*i. e.* of picture-writing). The first part of this essay (pp. 1-15) is devoted to Dr. Pikler's statement of the theory, the remainder to Dr. Somló's inductive evidence in its support.

In pictography, the most primitive form of writing, a difficulty arises, Dr. Pikler thinks, as to the "writing" of proper or individual names; for while places, whole communities of peoples, and certain well-marked classes, can be "written" by reference to topography, clothing, etc., and abnormal individuals also by reference to their peculiarities, "the absence of such marks in normal individuals and in subdivisions of communities made some helpful device necessary." Such a device is "naming after and designation by easy representable objects." This need "led to the totem-naming of clans among primitive peoples, and these names (the device having been invented and set going by the intellectual leaders) were taken over to facilitate writing." In other words, totemism is due to the practical necessities of picture-writing as a mode of expression and communication among primitive peoples. The other elements of totemism — worship and theory of descent — have developed as added intellectual elements.

In support of Dr. Pikler's theory, Dr. Somló cites evidence from primitive peoples to show that totems are actually used as writing-characters, that totemism and picture-writing appear together, and that the character of the totem is that of the writing-sign. Believing that phenomena of primitive magic connected with totemism are merely secondary, Dr. Somló dismisses (p. 34) Frazer's theory with brief consideration. This essay is an interesting and ingenious, if not very convincing, contribution to the literature of totemism. Its paradoxicality has something attractive about it. One cannot, however, help wishing that a profounder examination of totemistic phenomena had been undertaken before the theory was broached. It does not explain enough about totemism. The rôle of picture-writing is probably exaggerated, and the writable characteristics of the normal individual underestimated. The element of conscious interference with a writing system is also possibly given too much importance. Altogether, however, we have here a new idea, or at least the outline of one.

Alexander F. Chamberlain.

COUNTY FOLK-LORE. VOL. II. PRINTED EXTRACTS NO. 4. EXAMPLES OF PRINTED FOLK-LORE, CONCERNING THE NORTH RIDING OF YORKSHIRE, YORK, AND THE AINSTY. Collected and Edited by MRS. GUTCH. Published for the Folk-Lore Society by David Nutt, 57-59 Long Acre, London, 1900. Pp. xxxix, 447. Price 15s. net.

The 19 sections of this book treat of: Natural or Inorganic Objects; Trees and Plants; Animals; Goblin-dom; Witchcraft; Leechcraft; Magic and Divination; General Superstitions; Future Life; Festivals, etc.; Ceremonial; Games; Local Customs; Tales and Ballads; Place and Personal Legends; Jingles; Proverbs; Nicknames; Gibes; Place-Rhymes; Etymology. Pages xxiii-xxxix are occupied by a list of authorities and the abbreviations by which they are cited in the body of the work. The references are